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COMMENT AND CONJECTURE ON VIRGIL

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Contributing Editors: Eugene W. Miller, Charles T. Murphy, J. C. Plumpe, Bluma L. Trell (In the Service: Jotham Johnson, Lionel Casson)

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A remark made by the Secretary of the Navy in an address at Princeton University a year ago is quoted in the Texas Latin Leaflet to the effect that he would welcome a restoration of the classical languages to their former dominant place in education. Mr. Forrestal has demonstrated an admirable interest in sound educational practices, and his statement is the more effective because he relates his confidence in language training to the need which he sees facing the liberal arts colleges to recover an ability not always recognized as lost. In his words, it is the "ability to turn out men soundly trained in mathematics and sciences as well as in the broadening humanities."

A very gloomy paragraph stands in a recent letter from a reader who conducts a course in the English

language for teachers of English. Questioning among thirty of the class brought out the shocking fact "that practically all read The Reader's Digest and nothing else for their general intellectual pabulum." Not one is a subscriber to a professional educational magazine. Not only was the name of School and Society unknown among them, but all thirty alike proved unable to name even one educational journal of national circulation. The end of the paragraph, although less factual, is equally pessimistic:

Professors in colleges, I believe, are almost universally content with reading library copies of magazines representing their specialties, instead of doing their patriotic duty in holding up the arms of editors devoted to propagation of the common interests. They may subscribe to a single journal, to ease their consciences, but let it go at that.

COMMENT AND CONJECTURE ON VIRGIL

Note on Vergil, Georgics 1.31

Teque sibi generum Tethys emat omnibus undis.

This part of the invocation to Octavian in the prooemium to the Georgics, with the reference to the Zodiac which follows, is usually considered somewhat frigid, and is by no means one of Vergil's most admired passages. I was therefore interested to find that Camoens in the invocation to the young king Sebastian at the beginning of *Os Lusíadas*, Canto I.16 has "lifted" the allusion bodily.

*Tethys todo o ceruleo senhorio
Tem para vós por dote aparelhado;
Que affeição ao gesto bello e tenro,
Deseja de comprar-vos para genro.*

This is translated by J. J. Aubertin:

*Thetys, in dower, the whole cerulean throne
For thy command prepares, and hath bespoke
Thy purchase as her son-in-law to be,
Charmed by thy gentle grace and majesty.*

Camoens is counted one of the great poets of the world; presumably he admired this passage or he would not have appropriated it; so perhaps we should revise our criticism.

A somewhat similar case is Lucan's catalogue of the deadly serpents in Libya (*Pharsalia* 9.700 sqq.), characterized by Heidland as padding. But this is imitated by Dante in the *Inferno* (24.82-90), another great poet. It must be admitted that he condenses Lucan's rather lengthy passage, which itself seems to be borrowed from Nicander.

Tethys meets with rather curious treatment in a recent article on Camoens.¹ An alphabetical list of mythological names with references gives "Tethys confused with Thetis" (and the references which follow).

Of these references one is to Thetis. In 5.52 she is called "alta esposa de Peleo," which leaves no room for doubt, and in 5.55 she is transformed into a mountain to escape Adamastor—like the transformations when she was trying to escape from Peleus. The others refer to Tethys, e.g. in 6.21 where she is called "esposa de Neptuno"; and it is of course Tethys who makes the prophecy in Canto X ascribed to Thetis by Mrs. Honey.

¹Classical Studies in Honor of William Abbott Oldfather, Urbana 1943, No. 17. The Influence of the Classics on Camoens' *Lusíadas*. Mary L. Trowbridge (Mrs. E. E. Honey).

In three passages, however, Camoens does say Thetis when Tethys is clearly meant.

- 3.115: Já se hia o Sol ardente recolhendo
Para a casa de Thetis
(‘And now went burning Sun down to his rest in Thetis’ cave’ where Ocean is obviously intended)
- 4.49: Eis mil nadantes aves pelo argento
Da furiosa Thetis inquieta
(‘Behold a thousand swimming birds a-sail o’er angry restless Thetis’ silver wave’ again presumably Ocean)
- Cp. 8.74: No nunca descansado e fero gremio
Da madre Tethys.
(‘On ever restless, savage, bosom-main Of mother Tethys’.)
- 5.91: Por vir a descansar nos Thetios bracos
(‘Coming to find in Thetis’ arms repose’ namely the Sun, coming to rest in Ocean)

Addendum

After writing the note above on three passages in the *Lusiads* in which Thetis is used for Tethys, I happened to read John Davidson’s Song:

Keep us, O Thetis, in our western flight!
Watch from thy pearly throne
Our vessel, plunging deeper into night
To reach a land unknown.

It would seem that Tethys is meant here, not Thetis.

Then I wondered whether there were other passages in English poetry where there was a similar confusion. The following may be quoted;² the most important perhaps is the well-known simile in *Troilus and Cressida* 1.3.34-42. I quote 38-9:

But let the ruffian Boreas once enrage
The gentle Thetis.

At this point the recent edition of Neilson and Hill in a footnote says, “Thetis, i.e. the sea.” Thetis, a sea nymph, the mother of Achilles, is here confused with Tethys, the wife of Oceanus.” In the same scene a few lines below (211-2) Thetis is used correctly:

Let this be granted and Achilles’ horse
Makes many Thetis’ sons.

In *Pericles* 4.4.38-41, in the inscription on Marina’s monument Thetis is twice used for Tethys. Here the Neilson and Hill note is incorrect, “Thetis, the goddess of the sea.”

Marlowe, in *Tambourlaine*, Part II, 1.3.168-9, has:

The sun, unable to sustain the sight,
Shall hide his head in Thetis’ watery lap.

Here Tethys is probably meant. In *Hero and Leander*, the Second Sestiad, 203-4, Marlowe has:

... th’ enamoured sun,
That now should shine on Thetis’ glassy bower.

Here Thetis may be right, as a reminiscence of Homer’s description of Thetis. Perhaps it is more likely that Tethys is meant.

²Pointed out to me by my friend Dr. Mary Etta Knapp. My colleague Professor Alma LeDuc points out that Ronsard uses Tethys correctly in his *Harangue du Duc de Guise*.

Spenser has in *The Ruines of Rome* (professedly translated from Bellay), Stanza iv.1-2:

She (i.e. Rome) whose high top above the starres did sore,
One foote on Thetis, th’ other on the Morning.

Here Tethys is clearly meant. Apparently other references in Spenser to Thetis are correct, so perhaps this is due to Bellay.

Chaucer in his description of a storm at sea, *Legend of Good Women*, 2421-2, has:

Til Neptune hath of hym compassioun,
And Thetis, Chorus, Triton, and they alle.

Here Thetis is correctly used as one of the sea-nymphs. Skeat in his note ad loc. points out the source of this, Vergil, *Aeneid* 5.823-5:

Et senior Glauci Chorus, Inousque Palaemon,
Tritonesque citi, Phorcique exercitus omnis.
Laeva tenent Thetis et Melibe, Panopeaque uirgo.

“Here we find Thetis, Chorus, Triton; whilst ‘and they alle’ answers to exercitus omnis.”

There are only two other references to Thetis in Vergil, and in one, *Buc.* 4.31, temptare Thetim ratibus, Thetis seems to be used for the sea, as in *Troilus and Cressida*, supra.

GERTRUDE HIRST

BARNARD COLLEGE

Piety in the Character of Aeneas

Not long ago Virgil was eloquently called “the man who had the scholar’s humility and patience and the dreamer’s vision, who had the courage to know life in its fullness and the mighty heart to comprehend it all; and who, by the fine temper of his own soul, was able to tell its despair, its grandeur, and its piety even to those who live beyond the Pax Romana.”

When Professor Mendell wrote these words,¹ his mind was on the great epic in which Virgil demonstrated these qualities of genius. Perhaps he has in these words provided us also with a useful key to one of the perplexities which scholars and critics of the *Aeneid* have had in mind for many years, the question whether the character of Aeneas is static or developing. The courage and the wisdom of the poet would most inadequately bring to modern readers the “despair,” the “grandeur,” and especially the “piety” of the life he described if they had to be conveyed through the medium of a character wholly static.

If character development were only a change and a growth in kind, of which there is discernible in Aeneas no appreciable amount, then Virgil would have had no need to stress the “pietas” of his hero. But in the case of Aeneas it is conspicuous that change and development of character cannot refer to kind alone, because Aeneas is the same kind of man after he has accomplished his mission in Italy as he was before the Greeks

¹Clarence W. Mendell, *Vergil’s Workmanship*, CJ 34.22.

made their attack on Troy. He is "pius" from the outset. This devotion to duty is the keynote to the interpretation of Aeneas' character. Seen also as the heart of the poet's epic theme and purpose in life, the piety of Aeneas is seen to show development in degree. Under its sway, he shows us the spectacle of a good man who becomes a better man.

JOHN N. HRITZU

COLLEGE OF ST. TERESA

Vergilian Echoes in Priscian

The grammarian Priscian dabbled in epic poetry, with a didactic *Periegesis* and a panegyric *De Laude Anastasii*.¹ His native poverty of poetic resources often led him to fall back on Vergil, and Manitius some decades ago pointed out a few particulars of his indebtedness in word-forms and phrases.² To the nineteen specific parallels, meant to be illustrative rather than exhaustive, which Manitius collected from the *Periegesis*, a dozen or so more are added in the following paragraph.

Many poets like curves, such as those of a winding shore-line, and a pet phrase with Vergil was "litore curvo" (Aen. 3.16, 223; 11.184), borrowed in two passages by Priscian (83, 103). In line 583 of the *Periegesis* we find "mirabile visu," too familiar in Vergil to need comment (7.78; 10.637; 12.252). The onomatopoeic "vasto cum murmure" (Aen. 1.245) is borrowed twice, with slight variations (457, 654). In phrases of geographical reference Priscian seldom leans on Vergil, but twice (83, 341) we have "freta Sicaniae" (Aen. 1.557); and we may also note "claustrisque Pelori" (480, cf. Aen. 3.411), "Simoentis ad undas" (783, cf. Aen. 1.618 and 3.302), and "montibus Idae"

(781, cf. Aen. 3.6). Similes in the prosy *Periegesis* are rare, but the reader of "mense solet primo qualis splendescere luna" (310) remembers how Aeneas glimpsed Dido in the underworld in a dim light like that of the new moon (Aen. 6.453-4). Other parallels are "aestus . . . furis . . . harenis" (188-9, cf. Aen. 1.107), "frondesque caducas" (284, cf. Georg. 1.368), "flumine pulchro" (407, cf. Aen. 7.430), "niveas attollens vertice rupes" (442, cf. Aen. 12.702-3 "nivali vertice se attollens") and "tellus est ubere laeta" (862) and "ubere . . . laeto" (920, cf. Aen. 3.95 "tellus . . . ubere laeto").

It is appropriate here to remind readers of Eduard Norden's note³ showing that the interpolated verse 242 in the Sixth Book of the *Aeneid*, dealing with the etymology of "Avernus," is a stray from the *Periegesis* (1056).

To the four Vergilian parallels adduced by Manitius in Priscian's *De Laude Anastasii* two more might be added: "praeuptis ardua saxis" (88, cf. Georg. 2.156 "praeuptis oppida saxis") and "laudum fastigia summa" (148), where the rare metaphorical meaning of "fastigia" is borrowed from Vergil's "summa fastigia rerum" (Aen. 1.342). In verse 181 Manitius notes the rarity of the word "omniparens," without remarking that it may be found also in Vergil (Aen. 6.595) and earlier in Lucretius.

Most of Priscian's borrowings from Vergil, as appears from the above and from Manitius' collection of parallels, were of trivia, and especially of metrically convenient verse-ends. The most lenient reader of Priscian will reflect that one may borrow and borrow, and be a poetaster still.

CLARENCE A. FORBES

UNIVERSITY OF NEBRASKA

A REQUEST FOR FURTHER INFORMATION

To the Editor:

I was a frequent contributor to the *CLASSICAL WEEKLY* when the late Charles Knapp was editor, and he trained me to give precise references for all citations of other persons' opinions. He insisted that I had no right to arouse the curiosity of the readers without giving all needful help in satisfying that curiosity. When I read Professor Whatmough's remarks on "Speaking with Tongues" in *CW* 38.123-5, I found myself baffled in the very way Knapp used to fear. The author brings very serious charges against certain persons who are vaguely identified as "linguists" or as "American linguists"; but although I believe I am at least as closely associated with American linguists as is Professor What-

mough, I am unable to remember or to discover when or where any of them have expressed the shocking views attributed to them. I hope he will supply the references. Until he does I must perforce believe that he has somehow misunderstood.

In the second column on page 123 I read: "The claim, now being made by certain extremely vocal American 'linguists,' that the methods <of acquiring a spoken language from native speakers, and then of describing the language structurally> were devised by Americanists (i.e. students of American Indian languages), is false. . . It is true that Americanists introduced many refinements of detail and method, the importance of which is not belittled. . ." My suspicion is that the cited "claim" concerns merely the "many

¹The most convenient and modern text is in Bährens, *Poetae Latini Minores* 5.262ff. References are to this edition.

²M. Manitius, *Rh. Mus.* 44 (1889) 544-6.

³*Rh. Mus.* 56 (1901) 473-4.

refinements of detail and method," which make the grammars produced by Boas, Sapir, and their students a sound basis for scientific work, whereas the grammars of the early missionaries in Mexico and North America have been found to be untrustworthy. I shall be profoundly shocked and disappointed if I learn that any responsible Americanist does not admit that "the common use of native speakers goes back to that great expansion of the linguistic horizon of European scholars which followed the Renaissance." In fact, I should expect them to hold that it is much older than that.

Far more crushing is the second charge that is brought in the next paragraph: "... they (i.e. the Jesuits) have never stooped to the incredible folly, though that is no name to call it by, of deceiving themselves into the vain imagining that a man can *teach* to others that which he himself does not know—they were not so impudent. It has been left to American 'linguists' in this twentieth century, all the way from Connecticut to California, to countenance the teaching of languages like Japanese and Annamese by 'teachers' who, as they first stood up to 'teach,' did not themselves know these languages." If any person has made this claim or has posed before a class in this way, he deserves all the scorn that Professor Whatmough can heap upon him. Surely it will help us to drive him from the community of scholars, if we can learn his name and the place where his brazen effrontery has been published.

In the meantime I cannot help suspecting that Professor Whatmough has misunderstood a claim that has actually been made. Just possibly he refers to a paragraph of mine, originally published in *The Illinois College Alumni Quarterly* 20.7, and reprinted in the *Bulletin* of the American Association of University Professors 28 (1942) 609. I had been telling how the start of the present war brought a sudden need for speakers of various oriental languages for which we had no trained teachers and no satisfactory textbooks, and how Americanists applied their improved technique to the creation of the desired grammars. I continued:

But presently it was seen that after an expert linguist has found a satisfactory native informant and has worked with him for a few weeks, he can bring in a group of students and guide them in securing the required information direct from the informant, much as a teacher of science guides the laboratory work of his students. It is not necessary for him first to become an adept in the language.

On a later occasion I explained to an audience, of which Professor Whatmough was a member, that all concerned agree that the fullest possible knowledge of the language on the part of the teacher is of the utmost importance. If his phrase "from Connecticut to California" by any chance refers to Yale and the University of California at Berkeley, I can assure him that in these

two institutions no such farce as he describes has occurred; but I am confident that he must be referring to some other institutions; he would not make such a charge without being sure of his facts.

The third charge (123-4) concerns the teaching of Latin and Greek, and this distresses me more than the others, because I had supposed that I was the only one of the group to whom Professor Whatmough refers as "linguists" who had published anything on this subject; and yet I cannot recognize my own views in the following. I hope he will let us know who is guilty of such nonsense.

Not yet have they proposed that the teacher need not know Latin (or Greek). But believing, as they do, that language is nothing more than, as it were, a mechanical matter of stimulus and response, like eating (if food be at hand) when you are hungry . . . so too students in school and college are to learn <to speak> in Latin or in Greek, without reflexion, and, I suppose, to recite aloud Lucretius and Plato without reflexion, all in a matter of six or eight weeks, or, at most, ten or twelve weeks . . . Moreover . . . these students are to have no truck with reading or writing. . . .

I have, in *cw* 37 (1943) 15-7, urged that teachers of elementary Latin should pay close attention to pronunciation, and that their students should commit considerable amounts of Latin literature to memory, but not without reflexion or in six or even twelve weeks or without reading texts. I want very much to know who has propounded these absurdities.

The fourth charge (124, col. 2) is peculiarly puzzling: "As for the blind eye and deaf ear which the 'linguists' turn upon literature (why should anyone learn Greek or Latin at all if he does not intend to read the literatures?); and as for the persistence with which they deny any place to human emotions, ideas, and ideals in their concept of language. . . ." Who is the man who does either of these things? I must admit, of course, that I have heard before that "linguists hate literature," and I have heard that "Professor X (who is admittedly a linguist) hates literature"; but I have never seen such a charge substantiated. This rumor of a persistent denial of human emotions, whether in language or elsewhere, is quite new to me.

In one case Professor Whatmough names the culprit against whom he levels his charge. It is none other than Professor Leonard Bloomfield, who is widely thought to be the leading linguist of our day. I shall not undertake the task of defending him against the attack on page 124. If this mention of Bloomfield's great book, *Language*, should lead anyone to read it, Professor Whatmough's article would have justified its existence.

EDGAR H. STURTEVANT

YALE UNIVERSITY

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IORGA, N. and G. BALS. *Histoire de l'art roumainien ancien*. Paris 1922 (Fletcher 65.213)

MACLAREN, CHARLES. *The Plain of Troy Described*. Edinburgh 1863 (Dauber 329.144) \$4

REQUENO, DON V. *Saggi sul Ristabilimento dell'antica arte de' Greci e Romano Pittori*. Parma 1787 (Breslauer 57.723)

RICCI, S. DE. *Catalogue of J. P. Morgan Collection of Gallo-Roman Antiquities*. Paris 1911 (Breslauer 57.743) £1.1 s.

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ABSTRACTS OF ARTICLES

ANCIENT AUTHORS

Aristophanes. A. Y. CAMPBELL. *The OY MH Constructions and Aristophanes*, Clouds 295-7. In Clouds 295-7, οὐ μὴ σκόψης μηδὲ ποιήσης ἅπερ οἱ τρυγοδαίμονες οὐτοί· ἀλλ' εὐφήμει the required sense can most easily be obtained by emending the οὐ to ἀ, the exclamation of remonstrance. Elmsley's emendation, σκόψαι . . . ποιήσεις, which most of the editors accept, is open to two serious objections: (1) as Goodwin pointed out, two similar forms are not likely to have become altered to two dissimilar forms! (2) nowhere else is οὐ μὴ with a future indicative followed by a copulative conjunction introducing an imperative. CR 57 (1943) 58-61 (F. P. Jones)

Cicero. O. SKUTSCH. *Cicero, Pro Sestio 72 Again*. Skutsch withdraws his suggestion (CR 56.68,117) that Gracchum in Cic. Sest. 72 be amended to Brocchum and gives new reasons for retaining the mss reading. CR 57 (1943) 67 (F. P. Jones)

Euripides. E. HARRISON. ΕΥΝΑΩΖ. ἦννασ' in Rhes. 762, ἐπεὶ γὰρ ἡμᾶς ἦννασ' Ἐκτόρεια χεῖρ, means "sent to bed" not "put to death," as L.S.⁹ take it. (Such an expression as Ἐκτόρεια χεῖρ is not attested elsewhere in the sense this passage requires. It should be emended to Ἐκτορος βία.) CR 57 (1943) 70 (F. P. Jones)

— E. L. B. MEURIG-DAVIES. *Euripides*, Bacchae 461. A suggestion to emend οὐ κόμπος οὐδέις to οὐ ὄκνος οὐδέις. CR 57 (1943) 69 (F. P. Jones)

Eunapius. E. A. THOMPSON. *Eunapius, frag. xiv.7*. A suggestion that κατὰ Χρδομαρίων be read for the corrupt κατὰ Ναρθινῶν in the fragment of Eunapius that describes the lost historical works of the emperor Julian. CR 57 (1943) 70 (F. P. Jones)

Herodotus. J. L. MYRES. ΑΚΗΡΥΚΤΟΣ ΤΟΛΕΜΟΣ (*Herodotus v. 81*). When, in describing the relations between Athens and Aegina, Herodotus used the words ἀκήρυκτος πόλεμος, he meant 'raiding and reprisal without formal declaration of war.' The phrase cannot be used of open, official war as E. M. Walker (C.A.H. iv.254ff.) supposed. CR 57 (1943) 66-7 (F. P. Jones)

Plato. EDUARD FRAENKEL. *Three Stages of a Thought Pattern*. Parallels from Quintilian and Francis Meres to Cicero's *Quis enim uberior in dicendo Platone? Iovem sic, ut aiunt philosophi, si Graece loquatur, loqui*. CR 57 (1943) 109 (F. P. Jones)

— F. H. SANDBACH. *Plato, Republic 618 B*. The sense of the passage calls for ψυχῆς δὲ τάξιν οὐκ ἐνείναι διὰ τὸ ἀναγκαῖος ἔχειν <ἄλλην> ἐλομένην βίον ἀλλοίαν γίνεσθαι. "the condition of the soul was not contained in the 'life,' because the character of the soul depends necessarily on which soul chooses which life." CR 57 (1943) 101 (F. P. Jones)

Seneca. WILLIAM HARDY ALEXANDER. *Seneca's ad Polybium de Consolatione; a Reappraisal.* Defends Seneca against charges of indulging in gross flattery of Claudius and his freedman Polybius. The work is probably modeled on some well known Greek epicedium which was composed for circumstances similar to those for which the ad Polybium was written. Further, on the analogy of Seneca's encomium of the dead Claudius, composed for Nero to deliver—an encomium which caused the audience to break out into open laughter—Alexander argues (following Momigliano in *Claudius the Emperor*) that the praise of Claudius in the ad Polybium is meant as deadly satire, and was recognized as such by Seneca's intimates; the Apocolocyntosis represents the same attitude toward Claudius, but brings it out into the open.

Transactions of the Royal Society (C.T.M.)
of Canada 37 (1943) 33-55

Tacitus. R. M. RATTENBURY. *Tacitus, Hist. 1.79.* The misunderstood passage "neque conti neque gladii, quos praelongos utraque manu regunt, usui, lapsantibus equis et catafractarum pondere" should be taken as follows: 'the cataphracts could not use their heavy spears because their horses were slipping (i.e. they could not fight on horseback); and they could not use their long swords, which needed both hands to wield, because of the weight of their armor (i.e. they could not fight on foot).' By a characteristic Tacitean construction each member of the second double phrase (l. equis . . . pondere) is limited in reference to the corresponding member of the first double phrase (conti . . . gladii).

CR 57 (1943) 67-9 (F. P. Jones)

LITERARY HISTORY

DAWSON, C. M., and RAUBITSCHKE, A. E. *A Greek Folksong Copied for Lord Byron.* Presents for the first time the Greek song and Byron's first draft of his "Translation of the Romaic Song, etc.," which was first published as no. IX of the poems appended to the first edition of Childe Harold's Pilgrimage. Text, literal translation, Byron's first draft, introduction, and commentary. Also text of the Greek original of his "Translation of a Romaic Love Song," with notes. Illustrated with facsimiles.

Hesperia 14 (1945) 33-57 (Durham)

MURRAY, GILBERT. *Ritual Elements in the New Comedy.* It is suggested that certain recurrent features in the plots of new comedies—seduction of the heroine (usually at a sacred festival), birth of a child or twins, their exposure or farming out, the suffering of the mother, recognitions and marriages—are a more or less conscious continuance of the Dionysiac pattern, developed from tragedy and the Old Comedy.

CQ 37 (1943) 46-54 (W. Wallace)

REYNOLDS, R. W. *Criticism of Individuals in Roman Popular Comedy.* Although the classical comedy of the Republic followed Greek New Comedy in attacking types and classes rather than individuals, criticism of current political figures, including the emperor himself, was freely made in the mimes and Atellane farces, which, with their unrestrained, though frequently punished, comments may thus even have a good influence on society.

CQ 37 (1943) 37-45 (W. Wallace)

THOMPSON, E. A. *Olympiodorus of Thebes.* A reconstruction of the career and work of this historian, who wrote an account of the period from 407-425 A.D. He called it ἱστορίαι συγγραφή, rather than history, and departed from the tradition of Greek history by including masses of statistics and many digressions of

descriptive, explanatory and especially geographical nature. It is likely that he was influenced by Ammianus. CQ 38 (1944) 43-52 (W. Wallace)

TODD, O. J. *Sense and Sound in Classical Poetry.* Classical poets, and the Greek tragedians in particular, do not seem to have used alliteration, of which they were fond in general, to produce or accompany any particular emotional effect.

CQ 36 (1942) 29-39 (W. Wallace)

WELLEK, RENÉ. *The Two Traditions of Czech Literature.* With the exposure and rejection by Thomas Masaryk of the romantic fabrications of the forged Hanka MSS, a new conception of the importance of Czech theological writings ensues. John Hus, not heroic ballads, began the Czech contribution to literature. The exiled Comenius (Jan Amos Komenský) best represented the Christian democracy advocated by the Bohemian Brethren, essentially a Protestant liberal tradition. A recent trend pays more attention to the development of literary art in its relation to general European tradition. Church Slavonic produced a rich literature before displaced by the Latin of Christian's St. Venceslas and St. Ludmila and of Kosmas' chronicle. Vernacular literature, expanding since the thirteenth century, has been strong in religious features. Among classical contacts have been popular Alexanders, poetic saints' legends, goliardic verse, and discourses based on mediaeval Latin originals. After the revival of Czech nationalism, Jan Kollar wrote in classical hexameters, Palacky on classical models, and Celakovsky turned from romanticism to an ideal of classical serenity. After the Byronic period of romanticism, Czech literature joined in the general European literary activity.

Slavic Studies 1 213-28

RELIGION

FILSON, FLOYD V. *The Significance of the Temple in the Ancient Near East. Part IV. Temple, Synagogue, and Church.* The temple at Jerusalem was the focal point of Jewish religion, but it was not a place of worship. During the Babylonian captivity, the synagogue arose to provide a means for corporate worship independent of the location or condition of the worshippers. Wherever as many as ten convened, services in the reading of the law could be held. The early Christians began their work in the synagogue, but were forced thence into private houses. Both temple and synagogue influenced the Christian church.

Biblical Archaeologist 7 (1944) 77-88 (Upson)

SELLERS, OVID R. *Israelite Belief in Immortality.* Immortality as understood here refers to the state in which the body dies but the spirit continues its individual existence. It is unlikely that the Israelites ever held a widespread belief in the complete extinction of the individual at death. The Old Testament is evidence that they believed in the independent function of the spirit and in the reality of dream experiences. The peoples who were in a position to influence Israelite belief, the Egyptians, Babylonians, and Canaanites, had beliefs about immortality and buried their dead with consequent care. Sheol was in the popular mind the abode of the dead whether good or bad. Other evidence shows some could escape from its power and attain a happier lot. In some passages, written presumably after contact with the Persians, there is evidence of a belief in resurrection.

Biblical Archaeologist 8 (1945) 1-20 (Upson)

1Slavic Studies. Edited by Alexander Kaun and Ernest J. Simmons. Cornell University Press, Ithaca 1943.